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The Bombay Guardian.

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WEEKLY REVIEW.

—MRS. WILLING gives an unpublished incident in Bishop Taylor's life in the *Christian Witness*. He was in London with forty missionaries, on his way from New York to Central Africa. He was asked whether he had the money to take them on with. His answer was, "No, I haven't the money to take them on with; but that doesn't matter, the Lord's Word is good for it. I have only one concern about the whole business. That is, to see that I obey orders. He has promised to supply all my need. He plans the campaign, and attends to the commissary department." The next day he received an English Bank of England note for £500 (Rs. 7,250) from a lady that he had never heard of. Dr. Cust is now sneering at this noble man of Christ as the founder of the "root, hog, or die system," in Christian mission work.

—MR. and Mrs. Polhill Turner of the China Inland Mission, have begun work in Thibet from the Chinese side. They travel in Chinese clothes. This fact is a most important one. Thibet is inaccessible to Christian missionaries from the Indian side, the Natives supposing that the British Government have designs to annex the country, whenever a missionary in European costume enters their State from the south. If the China Inland Mission "keeps low, keeps believing, and keeps going forward" it has a still mightier future before it than in the past. The society that opens up Thibet to the Gospel deserves the hearty thanks of the whole Christian Church throughout the world.

—ONE of the forms of aristocratic Sabbath-breaking in London is "show Sunday" at the artists' studios, when the *élite* of London society drive round and inspect the productions of the year. Sir John Millais has found, however that aristocratic Sabbath-breakers who despise God's fourth commandment, can also very comfortably break His eighth commandment, and become aristocratic thieves. On his last "show Sunday" Sir John lost a considerable quantity of valuable silver plate, so he has now decided to show his pictures on week-days, and to personal friends only.

—VERY many thousands of people visited the town of Rochdale and lined the route, a mile long, on the occasion of the funeral of John Bright on the 29th ult. The hearse was followed by one hundred carriages and accompanied by two hundred of his factory workmen, each having a white satin band on one arm. On the coffin was placed a wreath composed of white and yellow flowers, with a simple inscription written by the Queen's own hand "A mark of respect from Victoria." The funeral was an exceedingly plain one. In an address at the grave side, Mr. Scarnell Lean said that "Mr. Bright would have been the first to ask them not to pronounce words of eulogy on himself, but to refer to the grace of God." In the Friends' Meeting-House after the funeral, Mr. J. Bevan Braithwaite said, "John Bright feared no being in heaven or earth except One, but he did fear that One. It was the fear of going against his God, the reverence he felt due to Him as his Creator, his Lord, and his Friend, that kept him straight, and enabled him to nobly fill his part. Those who have heard him read the Holy Scriptures can never forget the sweet, noble, majestic impressiveness of his reading." Dr. Hayle, Mr. Bright's medical attendant, spoke of his patient's Christian hope and patience through long sickness, and described how vividly he was once impressed by hearing him read the 17th chapter of John.

—MR. SPURGEON speaking on Mr. Bright's decease said,

"Many men are blinded as to the things of God by following a party. It is a solemn pity that a man should ruin his soul to keep in with his party. I rejoiced to hear in the House of Commons the other night the various praises that were passed upon John Bright, who deserves much more than was said, especially upon this one point, that whenever his conscience came into conflict with his party he followed his conscience and let his party go where it might. Public approbation and applause were nothing to him so long as he could keep clear in the sight of God by doing what he believed to be right. Now when he dies every party has a word of honour for him. There is nothing lost after all by sticking to what you believe to be right; and if it be so in politics how much more should it be so in the matter of religion."

—MR. W. S. CAINE, M.P., preaching at a London Mission Hall on the text "Righteousness exalteth a nation," spoke of Mr. Bright as a righteous man in the New Testament sense, and showed how his whole career had been that of ideal righteousness in his untiring efforts to raise humanity in the social, moral and religious life.

—JOHN BRIGHT had an intense hatred of all fawning and flattery. On one occasion when a certain politician was seeking to laud Mr. Bright's eloquence and achievements, he suddenly turned round on him, and said "Go away Sir, you are drunk."

—THE Rev. A. J. Bogle writes to the South Australian *Christian Weekly* protesting against the growing military spirit of that colony. He says, "Let our senators vote money to flood the land with water instead of munitions of war, then the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. Then we may say to them that are of a fearful heart, Be strong, fear not. Behold your God will come with vengeance, even God with a recompence; He will come and save you." If the vast sums that have been spent on militaryism in India, had been spent on irrigation works, India would have been by now "a watered garden" indeed, and we should never hear of scarcity and famine.

—A late Sunday bull-fight at Madrid was held on behalf of the "Church." Ten thousand people paid from three to twelve dollars each for admission. On the posters advertising the iniquity, the bull is represented on one side, the bull-fighter on the other, and the Virgin Mary in the centre! A quantity of Bibles were lately burnt in Madrid, and some of the priests' papers said that it was "only owing to these degenerate times" that the Bible-sellers were not burnt as well. All religion which shuts out the Word of God is heathenism.

—"WILLIAM BIRCH, Jun. & Co.'s Manchester Circular" is often quoted in India. It is not generally known here, however, that in addition to carrying on a heavy commission business, "William Birch, Jun." manages a great orphanage, and has preached the Gospel for many years past to audiences of three and four thousand every Sunday evening at the Free Trade Hall, Manchester. His audiences are almost entirely composed of those who go to no other place of worship. His sermons are, in addition, printed and widely circulated. The 830th of the series is now reached.

—"THE fatal mistake of Dr. Duff" is the title of a leading article in the *Methodist Times* of the 4th inst., which, with the other articles to which it refers, are likely to increase the excitement on missionary methods which at present exists among British Christians. The article commences—

We publish to-day the first of a series of articles in which it will be argued that the great Protestant Missionary Societies have for the last fifty years pursued a mistaken and disastrous missionary policy in India; and that nothing can save them from ever increasing popular distrust and financial embarrassment except a frank and prompt return to the methods of evangelisation followed by our LORD and all His apostles. We confess that we did not decide to publish these articles without much hesitation and prayer.

—THE editor then mentions several considerations which have made him reluctant to appear among the critics of Missionary Societies, among which is the pain which some of the statements may cause "good and self-sacrificing men who are bearing the burden and heat of the long day of toil on the weary plains of India." But he adds, "It is quite evident that silence is no longer possible." He then continues:

The gist of our contention is that the saintly Dr. Duff made a tremendous mistake fifty years ago; and that the sooner we return to the Scriptural policy of his predecessors the better. It may seem very presumptuous to question the wisdom of one so justly revered as Dr. Duff. But as the writer of the following article shows, the presumption was really on the part of Dr. Duff. When he was only twenty-four years of age, and after he had been in India for but six short weeks, he actually concluded that the missionary policy of all the Missionary Societies

must be reversed! It is astonishing that they submitted with so little opposition to this extraordinary transformation of their plans. But it is to be feared that human nature itself was unconsciously on the side of a plausible proposal to educate the native aristocracy into Christianity, rather than to begin with Christ at the other end of the social scale, and to preach the Gospel to the poor and the despised. None can doubt the purity of Dr. Duff s motives and the intensity of his convictions. But no affectionate reverence for his memory ought to shut our eyes to the plain and palpable fact that his policy is a failure. His glowing prophecies have not been fulfilled. The Brahmins, on whom we have spent so much of our strength during the last fifty years, instead of becoming, as he fondly hoped, the leaders of Christian India, are to-day the deadliest enemies of our faith, and they are using the knowledge acquired in Christian colleges to resist the spread of Christianity. Dr. Duff s policy has given Brahminical caste ascendancy a new lease of life, and furnished our native adversaries with their deadliest weapons.

—We give on another page the first of the *Methodist Times* special articles on "A new missionary policy for India." The second and third articles will be on the Pauline method of missionary work. The fourth and concluding article will expound a method by which Churches at home may be directly and deeply interested in our missionaries abroad. "Many," says the editor, "will be eager to attack the 'new missionary policy for India,' but all critics are requested to suspend their judgment until the first three articles are published, and the proposal is before them in its entirety. We shall therefore publish no replies until this day month; and then all communications must relate exclusively to India. The articles refer to no other part of the missionary field."

—Mr. Spurgeon speaks thus of the hotly debated criticisms of Mr. W. S. Caine, M. P., on missionary methods—"The remarks made by Mr. Caine as to Mission questions are not to be set aside because of minor errors in his statistics and other matters. He will have done good service to the great cause if the managers of the Societies will take to heart whatever is right in his somewhat severe strictures. . . . . To preach rather than to educate is the missionary's business; and what he preaches must be *the Gospel*, or he might as well have remained at home. He who points out a flaw or failure in any good work should not be howled at as an enemy, but utilised to the utmost as an aid to wiser procedure. So far as any man is opposed to missions, we are opposed to him; but so far as he can arouse to deep regret that we have not more success, and awaken us to make bolder attempts to gain it, we welcome him. The whole constituency of the Missionary Society should look into the questions submitted to the Christian public; and if this is done, a new interest will be aroused in the great enterprise of preaching Christ among the heathen."

—Forty years ago, the Jews in Jerusalem did not exceed 7,000; and the whole number in Palestine was about 20,000. To-day there are 25,000 in Jerusalem, and 60,000 throughout Palestine. It is calculated that there are about the same number of Jews throughout the world to-day, as there were in Palestine in the reign of Solomon, so that the return of the Jews to the Holy land, which many Christians believe to be distinctly prophesied in God's Word, is apparently beginning to be fulfilled. A new road is in course of construction between Jerusalem and Jericho, in the making of which a thousand men are employed. This is in addition to the railway about to be commenced from Jaffa to Jerusalem.

—Last December, Dr. Barnardo of the great London Boys' Homes, received an average of 1,170 letters and parcels per day. His huge institutions are for the reception of destitute children only. "Parties of several hundred at a time are drafted off to homes in the Colonies, after a course of training in the Homes. Dr. Barnardo says, "Our object is to bring the boys and girls while they are in the Homes, and under our influence, to a knowledge of and trust in the Lord Jesus as their personal Saviour." Amongst others, Mr. James B. Wookey is mentioned as being particularly successful in this department of the work.

—The official conspiracy to add twenty-one millions to the burdens of English taxpayers, for the purpose of manufacturing war-vessels, has succeeded. This sum was appropriately voted on April 1st, "All Fool's Day." We remember, however, that the system of American slavery became worse and worse, until it fell with a crash in 1864. So with the war-system. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived," until the end come, when peoples "shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

—A century and a half ago, the "society" of the day, would not have tolerated the waltz. This licentious dance was first practised on the stage of a Vienna theatre of low repute on Dec. 20th, 1787, and for a considerable time it was thought to be too indecent to be tolerated elsewhere. It was then introduced into the houses of ill-fame of the Austrian capital, and finally into Austrian "society." For a long time Paris resisted this libertine dance (the illegitimacy rate of Vienna, at present, is 60 per cent, that of Paris 33 per cent) and it was not until the present century that it became fashionable there. Then it crossed to England, and to-day is danced in every European station in India. Perhaps one-half of the scandals of Anglo-Indian life start from the ball-rooms where the "waltz" is danced.

—Professor Huxley has again been writing to the *Nineteenth Century*. He professes to admit the historical accuracy of the Crucifixion, but will not accept the fact of the Resurrection. To explain this away he hints that Joseph of Arimathea carried the body (possibly still living!) away from the tomb. This last insinuation is simply disgraceful to one who has been brought up, from his earliest manhood, like Professor Huxley, to the medical profession. With all reverence we quote the Scriptural account (Jno. xix 31-37) of the medical proof of the death of Jesus Christ:

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out BLOOD AND WATER. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

This "piercing" was specially prophesied five centuries and a half before (Zech. xii. 10.) It is only mentioned by the "beloved disciple" John, and he considers it a matter of such intense importance that he thrice repeats, "he that *saw* it bear record—and his record is *true*—and he *knoweth* that he saith true, that ye might believe." The reason of these three earnest statements about the "piercing" when the "blood and water" flowed out, was the fact that, in the very rare cases when the heart breaks, the blood contained in it flows out into the *pericardium* filled with watery fluid in which the heart floats. The fact that blood and water flowed out when the soldiers pierced Christ's side therefore showed that he died of a broken heart, broken by the intense mental agony to Him of the moment when our sins were laid upon Him, and His Father hid His face from Him, and He uttered the terrible cry "My God, My God, why hast thou forsaken me?" So that it was actually and literally our sins that caused His death. It is by infidel "scientists," so-called, like Professor Huxley, writing in periodicals such as the *Nineteenth Century*, that the immature minds of educated youth are poisoned. Truly, parents should be careful what reading they admit into the family circle.

—An esteemed contemporary has been entrapped, through an unspiritual interpretation of Scripture, into practically denying the occasional swift vengeance of God upon sinners. He quotes the incident of the Tower of Siloam. That has nothing to do with the case. In it Jesus Christ was warning His disciples against attributing every accident or disease to special sin on the part of the sufferer. But where frightful accident or sudden disease follows immediately upon the commission of crime against God and man, we sin in refusing to mark the finger of God in judgment. We can be successful, neither in our writing nor speaking, unless we recognize the fact that we have exactly the same God to deal with as the One who struck down Judas and Herod.

—In the Report of the London Society for the Suppression of Cruelty to Children it is pointed out that "the size of families in which the most horrible outrages take place is always small—in the worst case two; in the next worst, one." The *Methodist Times* says, "Where the family is of a natural and healthy size, and the house rings with the laughter of brothers and sisters, such fruits of modern philosophy as child-torture and child-murder have no place." This latter comment refers to the unmentionably vile teachings of the atheist Bradlaugh, the presumptuously-styled "member for India."

—The new County Council for London is taking the Music Hall question in charge. There is a powerful party within its borders who will insist upon a considerable change in the direction of morality, both in the licensing and the conduct of these places.

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A GOOD FRIDAY UNITED MEETING IN BOMBAY.

As the Rev. J. E. Robinson remarked, it was with "no superstitious reverence for days" that the Bombay American Methodists resolved to take advantage of a public holiday and invite their fellow Christians to a general consecration-meeting at Grant Road Church on the 19th instant.

The church was filled with a representative audience, and proceedings were commenced at 8 a. m. by the Rev. J. E. Robinson offering prayer. He was followed by the Rev. W. E. Robbins, of Mazagon, who trusted that there would be no more preaching than was absolutely necessary. Meditation and deep study of God's Word, with the recollection that all that we can enjoy is due to the benefits of Christ's death, will make spiritually strong men and women of us. Christ came down as low as He possibly could to save us. Now we must get down as low as we possibly can in order to realize the full benefits of His salvation.

Mr. Robbins' address was followed by a considerable period of earnest prayer, in which numbers of those present joined, that Christians might practically know what it was to be crucified with Christ; for those who are rejecting Christ, and thus crucifying the Son of God afresh, and putting Him to an open shame; and that God's people everywhere might know the fellowship of Christ's sufferings.

The Rev. J. E. Robinson then read Heb. ix. 24-28, remarking that the book of Hebrews was one that should be read and studied on the knees. Every spiritual truth has its root in the cross. It is necessary to remember that it is only because Jesus is before the Throne, pleading the blood shed for us at Calvary that we continue to be saved in this life.

The Rev. W. Bell, M.A., of the Baptist Church, followed with a reading from Gal. ii. In speaking on the twentieth verse, on "the Son of God, who loved me, and gave Himself for me," he said that the words "gave Himself" marked off the strong contrast between the types of Leviticus, and the Anti-type of the Gospels. Leviticus is a marvellous book. It is a series of portraits of the salvation of Jesus Christ taken from every possible standpoint. It was just as though he, (Mr. Bell) had wished to give a friend, who had never seen it, a good idea of the house that they were met in, and had taken photographs of the outside of the building from the north side, the south side, the east side and the west side, and then from every possible aspect inside. But even with all that trouble, a *perfect* idea of the building would not be given. Just so with Leviticus. In that book there is a separation between the priest and the sacrifice, but in the person of Jesus there was no separation. He "*gave Himself*." Jesus was the Priest who offered Himself as sacrifice. In Leviticus the sacrifice went to the altar whether he wished it or not, but Jesus *gave* Himself. All the way to Calvary He went for us, with a perfect knowledge of it before-hand. This is plainly shown all through His life as recorded in the Gospels. Jesus *stedfastly* set His face to go up to Jerusalem, knowing exactly what awaited Him there. He was never at any moment of His existence *compelled* to go to the cross. In Gethsemane, those who came to bind him "went backward, and fell to the ground." This revelation of Divine power was to show that it was of His own free-will that He went to the cross. They had no power at all against him, except it were given them from above, even from Himself, and His own free-will. His crucifiers taunted Him on the cross that He could not save Himself. He could have saved Himself at any moment, but in saving Himself, we should have been lost, so He would not save Himself. Christ tasted on the cross the extremest penalty that can be visited on sin—that of withdrawal from the presence of God. The cry "My God, My God, why hast Thou forsaken Me," showed that He was then tasting the last and bitterest drop of suffering for our sins laid upon Him. The Cross is the centre of the universe and the central point in history. A secondary lesson to be drawn from it is that of self-sacrifice. The Christian life is never fruitful without the crucifixion of self. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Miss Millett next followed with a few words on John xvi. 27. "For the Father Himself loveth you." She said that the love of God in sending His Son to die for us, was not so much dwelt upon in some quarters of the Christian Church, as the love of Christ in coming. The love of the father for the son in family life was only a faint picture of the intense love of God for Christ. God only knew, in its fullest extent, what His Son would have to suffer when He came to earth, but He let Him go, because of His love for us. The Father saw the Son as He was mocked and as He was blasphemed. He saw Him arrested, and arrayed in the purple robe and crown of thorns. He heard when He was condemned to death. He looked on, as they raised him up between two thieves, and yet He remained a silent spectator. It was because of His love for us, that He let His only begotten Son die there. It is through the love of God that we have the Bible to tell about Christ. Let us remember the multitudes in India who have never yet seen this blessed Book, which shows all mankind their lost position, and the way of salvation. With all the confusion of teaching around us, where should we be, if it were not that we had this Book as a standard to go by? If we wish to learn from it, however, we must come to it as with a little child's faith. It was also through the love of God that we received the Holy Spirit. It is a privilege to live in this, the nineteenth century, when such marvels are being done by the Holy Ghost. How we have to thank Him for the preached Word, for the Sunday School, and many other institutions! Then the love of God in forgiveness. How totally He forgets all sin that He forgives! It is through this forgetting of our sins by God, on account of the blood of Christ, that our hearts are all sunshine to-day.

The Rev. M. B. Fuller dwelt upon the fact that the reason why Christ gave Himself for us, was that we might give ourselves unreservedly to Him. Many have thought that they have consecrated themselves to Him, but their consecration has been a failure. Why? Has it been on account of a lack of definiteness? Or has it been because only part of our being has been consecrated to Him? Body, soul and spirit we belong to Him, and if we do not entirely consecrate ourselves to Him, the unconsecrated part will be left open to the fiercest assaults of the evil one. Christ will take charge of everything that is committed to His charge, but no more. If we have a sum of money, and deposit part in the bank, and part in our house, the bank authorities are only responsible for the portion under their care. Just so with Christ. Many commit their souls to Christ, their past sins, and their future blessedness, but they do not consecrate their bodies to Him, with their appetites and passions. Part of their being they keep back, and attempt to control themselves, instead of letting Him control them entirely. The result is failure. Let our consecration therefore be definite and complete.

"God is the Lord, which hath shewed us light." He has shown us our weakness apart from Him. "Bind the sacrifice with cords, even unto the horns of the altar," the cords of love to Christ, and of unflinching faith in Him. Are our imaginations consecrated to Him? What temptation there is through the imagination. How we are cast down, if we set to work imagining future evil. Then again how hindering it is, for us to build castles in the air about our Christian work. Let us leave off dallying with unreal things, and set to work on the realities of life.

The Rev. Fawcett Shaw dwelt upon the fact of the rejection of Christ by unbelievers. He said that Christ was sent from court to court of "law" and could obtain justice at none of them, and people called it unjust. But men who were rejecting Christ to-day were just as sinful in their treatment of Him.

Mr. M. T. Carroll dwelt upon the oneness of the believer with Christ. The blows that strike the believer strike Christ, and blasphemies hurled at Jesus, are painful to the believer.

Mr. J. Morris, C. E., said that it was the Divine compulsion of love by which God had sent forth His Son to die. Man having sinned it was *necessary*, both on account of the love of the Father and the Son to dying men, that Christ should die.

NOW—OR NEVER!

By Mrs. Booth.

I was just getting up to speak in a large theatre, when a Bible woman at work in the town said: "I want to tell you something. There was a woman hearing you last Sunday who was deeply affected. She wept and trembled and we tried to persuade her to give her heart to God. She said she couldn't then, but would come another time. She died on Tuesday without hope, and was buried on Friday." She despised His goodness.

At Whitechapel one day, I had been speaking, and there was a woman who very much impressed me. I went to her, and besought her. She said, "Yes, I know it's all true, I have known it for years." I said, how dare you risk putting it off?" She said, "I can't seek for it to-night," treating it as if it were a matter of no consequence; "I will come another time." I followed her right into the draught of the door, for I felt my heart go out after her. I showed her the danger of delay. She said, "I will come at the close of the meeting on Tuesday." On the following Tuesday she was buried, and died without hope. She neglected, despised, the richness of His goodness.

Another case: A man in the ironworks had been at one of the services at Portsmouth. He was working one day, when a massive piece of iron fell on him, but did not kill him on the spot. As the men carried him away he observed. "The lady said, trouble was ahead; now it has come." I had been speaking from the text, "He that being often reproved hardeneth his neck, shall suddenly be destroyed and that without remedy."

One of our men at Whitechapel used to go to a particular druggist's to get prescribed for when not well, and he used always to warn the doctor about his soul, whose invariable reply was, "Oh! never fear. I shall be in time. I shall send for you when I am dying." One day he fell down in his surgery and never spoke again. He neglected, he despised, the riches of His goodness.

CONSCIENCE IN BUSINESS.

In a recent sermon to young men, Dr. Thain Davidson related an incident which shows that the race of heroes is by no means extinct, that, even in the humdrum prosaic life of the City, men are ready to sacrifice their daily bread when they find that it is bought with unclean money. A young man who heard Dr. Davidson's discourse on "Christian Integrity" went straight to his employer on the following morning and at once threw up his situation because his conscience would no longer allow him to participate in a business which was built upon a rotten foundation of wholesale fraud. He called on the doctor to tell him of the course he had taken, and at his suggestion, told his employers clearly why he had left them. He soon found another situation where he could serve his employers with a clear conscience.

Two homes hath God from which He ne'er will part—
The highest heaven and the humblest heart.

ANGLO-INDIAN EVANGELISATION SOCIETY.

Rev. T. H. Whitamore, of the Wesleyan Mission, Madras, has been engaged by the "Anglo-Indian Evangelisation Society" to make a two months' tour in Southern India giving his attention chiefly to the scattered and spiritually destitute Planters of Travancore and the Annamallies.

Mr. Whitamore formerly went to Sylhet and Cachar as an Agent of the A. I. E. Society and had good success amongst the Planters there, and it is hoped that his present tour will prove a blessing to many.

Rev. G. W. Oxborough has been well received in Assam and finds a great and needy field there.

Other evangelists of the society are doing much work amongst the scattered Railway population and are reaching many who otherwise would be entirely neglected.

Rev. H. Rylands Brown whilst touring in the Planting Districts in the neighbourhood of Darjiling, met some of the troops returning from the Sikkim expedition and had a remarkably interesting and encouraging experience amongst them. Both officers and men shewed a warm appreciation of his temporary Christian ministrations.

During the past year both the Home and the Indian contributions of the Society were larger than usual, but in view of the urgent needs of the work, the expenditure for the year was greater than the income, so that to maintain and extend the work during the current year it is important that the friends of the society should follow the workers with their prayers and material support.

ISAAC F. ROW.

Poona, 20 April 1889.

SECRET OF POWER.

Do you know what an "eccentric" is? It is a small, but essential part of a steam-engine. An "eccentric" is made of pure steel; it is perfectly circular, it is highly polished, it turns upon a centre other than its own, and its special work is to open the valve which lets the steam into the cylinder and sets the whole machinery in motion. My friends, if we are to be mightily used of God we must be pure as steel and highly polished; each of our lives must turn on a centre other than self; and then our privilege will be to carry the fulness of the blessing and power of God into the hearts around us.

ALL FOR GOD.

The late Frances Ridley Havergal says:—"Ah! if we had stood at the foot of the cross, and watched the tremendous payment of our redemption with the precious blood of Christ—if we had seen that awful price told out, drop by drop, from His own dear, patient brow and torn hands and feet till it was ALL paid, and the central word of eternity uttered, '*It is finished*,' should we not have been ready to say, '*Not a mite will I withhold*.'"

Sabat, who is now performing so important a part as a translator of the Scriptures in the East, was converted himself through reading an Arabic New Testament.

Never make your religion an advertisement for your wares, but let your wares be an advertisement of your religion.

News of the Week.

GENERAL.

—The letters just received in England from Stanley narrate the terrible sufferings endured by the explorer and his followers during their march from the Congo to the Albert Nyanza. For 160 days, weakened by hunger and frequently delayed by attacks of hostile natives, his party had to traverse a gloomy forest region. By the time they emerged from the forest into open plains, their number had been reduced by desertions and death to 174 "skeletons." In the land of plenty they halted for thirteen days to recruit their strength, and then once again commenced their perilous march. In January, 1888, the explorer was ill for a month with gastritis. He recovered, however, and, on April 29, Emin Pasha and Mr. Stanley met. It does not appear that the Pasha, who has gathered around him soldiers, sailors, men, women, and children to the number of 8,000, is in need of relief, and it seems doubtful whether he will yield to Mr. Stanley's persuasions to leave his isolated home. Mr. Stanley, after writing the letters referred to, was about to set out for the Congo to bring up his rearguard.

—On Wednesday evening last week the goods-shed at the Nagpore railway station was burnt down. The loss, which is calculated at a lakh of rupees, falls upon the Great Indian Peninsula and Bengal Nagpore Railway Companies. It is believed that the fire was caused by the explosion of some native fireworks that were being unloaded at the time.

—Up to the time of the departure of the last mail the Parnell Commission had called three hundred and forty witnesses and had lasted seventy days. The end appears as far off as ever.

—Want of rain is still felt by the indigo planters in most parts of Bengal, specially for the spring sowings, which in Midnapur are said to have withered, and the land will have to be re-sown. Prospects have improved in Behar, and the caterpillars have generally disappeared, but not before they had done great damage to the spring sowings in some districts. A good fall of rain would be very beneficial. In Benares rain is also wanted, but the sowings are at present reported to be progressing favourably.

—A Continental paper states that some twenty years ago the present Czar, at that time Heir Apparent to the Russian throne, had his fortune told by a gipsy woman, whom he met by accident while out shooting. The gipsy, unaware of his rank, examined the palm of his hand and prophesied many things to him—among others, that he should not outlive his forty-sixth birthday. It is stated that all her other forecasts have been realised, one after another, greatly to the disquietude of Alexander Alexandrovich, who is notoriously superstitious. The Czar entered upon his forty-fifth year on the 10th ult., and has appeared to suffer from a more than usually severe depression of spirits since his birthday anniversary. The Czar might take comfort from the fact that a similar prophecy was made to Prince Bismarck, when it was foretold that his sixty-sixth year would prove fatal to him. This prophecy caused him no inconsiderable anxiety until it was confuted by time. Prince Bismarck celebrated his seventy-fourth natal anniversary on April 1st.

—Last year seventy-eight silos, which had been made in different parts of the Madras Presidency, were opened, and the result showed that fifty-eight were either wholly or partially successful.

—The *Central Indian News* says: We are to have a very bad season indeed for mangoes in these Provinces this year, no blossoms even having yet appeared upon the trees. Now as the buying of mango gardens, and selling the fruit thereof is a source of earning their living to a considerable number of people in these Provinces, this dearth of mangoes will cause great distress to many.

—The Rao of Cutch has subscribed the sum of Rs. 4,000 towards the relief of the Surat sufferers. The Thakore Sahib of Palitana has also subscribed Rs. 1,000 to the same fund.

—The negro exodus from North Carolina is taking on a serious aspect. The whole eastern portion of the State threatens to be depopulated of negro laborers, and the situation is growing alarming for the farmers. Large numbers are leaving daily, and the number transported Westward during the last two months will run up into the thousands. Emigrants now go to the cotton plantations of Mississippi, Lousiana, and Kansas, and not to the turpentine forests of Georgia, Florida, and South Carolina, as they did in January. Railroad authorities state that in February the Richmond and Danville Railroad transported about 1,000 negroes to the West. The Atlantic Coast Line transported about 4,000.

—A Calcutta gentleman has invented an automatic machine to pull a punkah for nine hours by means of a falling weight.

—A monument is to be erected at Springfield, Ill., to Abraham Lincoln to cost 200,000 dollars. The colored people of the country are to raise the money. The project originated with the colored men of Springfield.

—The coldest town in the world is said to be Werchojansk in Siberia, where the temperature sometimes falls to 89° below zero.

—A novel feature of the Paris Exhibition will be an American exhibit of Indian corn, for which the management have set apart space free of charge. Different varieties of corn will be on exhibition in a handsome corn palace erected for that purpose, and American cooks will prepare the corn for food in all the various ways familiar in the homes of America. Samples are to be freely distributed to visitors, and it is believed that an increased demand for the American cereal in European markets will be the result.

—Another huge telescope, even surpassing the famous Lick telescope, is soon to be built by Alvan Clark for the University of Southern California. It will be placed on the top of Wilson's Peak, about thirteen miles east of Los Angelos.

—The weavers' strike, which began March 11, at Fall River, Mass., for an advance of wages, assumed proportions which surprised and alarmed the managers, who expected that only a few mills would be involved. Instead, the weaving departments of 50 mills are practically shut down, and 6,000 weavers are idle. Those who refused to strike do not number more than half enough to keep one mill going.

—The Rangoon Bar has decided to gratuitously defend prisoners on their trials where it is known they are in impecunious circumstances and unable to obtain legal assistance.

—The Eiffel Tower has reached its full height of 984 feet, and the French flag was hoisted on the crowning mast on March 31. Only the lifts remain to be fitted up and the cupola at the top to be covered over. Apart from this the tower is finished. At half-past two the ceremony of hoisting the flag was performed by M. Eiffel in the presence of several Municipal Councillors, and a few privileged guests. This was followed by a volley of twenty-one shots. Ten or twelve persons only ascended to the little platform above the third one. All the workmen were feasted at one set of tables, and the invited guests at another. M. Eiffel made a speech expressing his satisfaction at having that day hoisted the tricolour upon the highest building in the world. Its completion was a credit to the energy and constructive skill of Frenchmen. M. Tirard announced that M. Eiffel would be made an officer of the Legion of Honour. A commemorative medal will be awarded by the corporation to everyone of the workmen, and £40 will be distributed among them. The exhibition will open on the evening of May 6 with fireworks, illuminations, and a torchlight procession of 150,000 soldiers.

—Another fire broke out at Surat on the 23rd inst. Ten pukka houses were destroyed. The belief in incendiarism is increasing. The amount subscribed for the relief of the sufferers by the fires has now reached more than Rs. 35,000.

—A despatch from New York states that the warm, dry weather in the Far North-West has continued with but slight interruptions to such a degree that prairie fires have broken out in Dakota. A telegram from Huron states that all parts of the country between that town and Cavour have suffered ; adding that the country is almost entirely burned over, and many farmers have suffered the loss of house, barns, hay, and grass. South and south-west of Huron the settlers have suffered equally as much. The velocity of the wind was forty miles an hour, driving the flames with fearful rapidity. It was the most destructive fire in the country for years, and it is feared the worst has not yet been learned.

—The Khonds who inhabit the hills in the Ganjam District have been giving the authorities a deal of trouble by setting fire to the forests and causing great damage, These people, unfortunately, do not confine themselves to their own hills, but, being mighty hunters, come after game into the plains, where there are most valuable forests. Should any member of the party venture home unsuccessful, the women of the tribe scoff at him and treat him with every indignity. To save himself from any treatment of the sort the Khond deliberately sets fire to the long dry forest-grass, which is capital cover for game, and, after making a good bag, goes on his way rejoicing, and is received by the women with distinction, utterly unmindful of the fact that he has destroyed probably thousands of rupees worth of timber.

—It is said that King Milan's dread of assassination was so great that he slept in a sort of armour-plated bed-room, the door of which he always locked himself. There was no chimney in the room, in case of bombs ; a mastiff slept across the foot of his bed, and by his side there always lay a loaded revolver. It is also currently reported that he wore his coat of chain mail under his night-shirt. He certainly never moved abroad of late without it. He avoided made dishes, and lived largely on biscuits, tinned meats, and eggs boiled in their shells. His wine was always uncorked in his presence.

—Mr. Stead, editor of the *Pall Mall Gazette*, who had been spending a week in Paris, has had a very narrow escape from an awful death. He was inspecting the Eiffel Tower. A storm of wind and hail was prevailing at the time, and when the party were only some thirty yards from the top of the tower Mr. Stead stumbled over some loose planks, through which he narrowly escaped being precipitated 600 feet to the ground. Happily he saved himself by clinging desperately to the projecting iron work, but he received a very severe shock to the system.

—Mr. Ouspensky, a Russian engineer, reports that the oil wells at Penjakend, near Samaracand, in the Zerafshan Valley, contain at least 9,000,000,000lb. of perfectly pure oil.

—A son of the great President Lincoln has been appointed American Minister to England. His appointment gives general satisfaction in the States, and he will be welcomed there because of the honoured name he bears. Mr. Robert Lincoln is a lawyer by profession, is in the prime of life, and is said to be a man of solid abilities and of high character. He was appointed Secretary for War by President Garfield, and was the only member of Garfield's Cabinet who held his position throughout General Arthur's administration, doing so at the latter's urgent request. The appointment is an encouraging omen for the future development of international questions between England and America.

—Sackcloth from pine leaves is the latest incident of industrial experiments in the Southern States of America. A process has been discovered whereby pine leaves may be prepared and spun in exactly the same way as jute.

—The total number of deaths registered in Bombay during the week ending Tuesday, 23rd April, 1889, was 527, being 6 more than the preceding week and 22 more than the week ending the 17th April, 1888 ; 69 more than the corresponding period in the preceding five years. The deaths among the different classes were :— Buddhists, Jains, &c., 18 ; Brahmins, 18 ; Lingayet, 1, ; Bhattias, 6, ; Hindoos of other castes, 255 ; Hindoo outcastes, 37 ; Mussulmans, 142 ; Parsees, 26 ; Jews, 4 ; Native Christians, 13 ; Eurasians, none ; Europeans, 4 ; while the rate of mortality per 1,000 of the population was 28-99. There were 149 deaths from remittent fever, being the same as the last week, and 34 more than the corresponding week of last year. There were 3 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 7. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 74, 16, and 5 last week, against 102, 22, and 12, respectively, in the corresponding week in the last year. During the week 266 births were reported in the different districts.

—A new regulation has just been brought into force in Bombay requiring the gharry-wallahs to pay their licence fees in advance. This no doubt comes hard on some of the poorer owners whose licence fees amount to a very considerable sum. The result has been a strike, and great inconvenience to the Bombay public in the absence of gharries. The men refused to pay the licences in advance, and about 100 were the day before yesterday brought before the magistrate for plying for hire without a licence. The bullock carts were included in the new regulation and consequently in the strike, so that the hindrance to business in the city for the last day or two has been considerable.

—The scarcity of drinking water is becoming so severe over a very large portion of the city of Baroda that besides Rs. 25,000 spent in cleaning aud deepening wells and constructing new ones Rs. 15,000 more have been sanctioned by the Dewan at the request of the Municipal Commissioner. Many *kucha* wells are being added to the present large number, good wells are being deepened, more additional *pukka* wells are being sunk, and troughs have been constructed for the protection of cattle. The Baroda Administration has thus very energetically coped with the fast-increasing dearth of water in the capital.

—The P. and O. S. N. Co.'s s. s. *Siam*, with the outward English mails of the 12th instant, left Aden for Bombay at 8 o'clock on Monday evening, and the s.s. *Oceana*, for Colombo and Australia, at 7 p. m. the same day.

—The rate of exchange is 1s. 4 13-32d.

Missionary and Church Intelligence.

—Mr. Samuel Baker of the Friends' Foreign Mission, Hoshangabad, writes " We have at last occupied the important town of Sioni (Malwa) in our district, Nathoo Lall, Catechist, with his wife and family having gone to live there. His wife had 15 outside boys at her Sunday school last Sunday. N. L. visited a large mela the other day and found a very open door. There are important towns in his district, where weekly markets are held, which he hopes to visit for preaching and selling books and distributing papers periodically. He has been to one already and found much willingness to hear. He carries on bazar preaching in Sioni and his little daughter has been with him and helped in the singing. We are expecting two ladies and one or two men this cold season, one of the latter will likely go to Sioni to reside when ready."

—" Coimbatore is in a ferment just now," writes a lady missionary from that station, " over the first Christian convert from among the Brahmins. He seems by all accounts to be a bright earnest Christian."

—Rev. F. J. Blewitt of the M. E. Mission, Rajpore, writes : I baptised a Hindu woman and her three children on the 11th inst. Also a Hindu woman on Sunday the 14th. Pray for us.

—The baptism of a Hindu pupil of the Ramsay College, Almorah, has created quite a commotion in the community. The Hindus are striving to establish an Institution of their own and break down the Mission College. This effort will fail, as many like it, in other places, have. The Director of Public Instruction has been importuned to establish a Government School along side Ramsay College, but as yet he has not yielded to the pressure.

—Mr. Edward Clifford, treasurer of the Church Army, who has been on a visit to Father Damien and the lepers in the Sandwich Islands is expected to be in London again by the first of May and to be present at the Annual Meeting of the Church Army to be held on that date.

—Great and most effective use is being made of the magic-lantern in China. So popular indeed are the exhibitions that they cannot be announced beforehand—the crowds attending would be so great. It is curious to hear of the pictures that are found most useful. One is that of an English burial-ground, showing the carefully-kept graves and the beautiful tombstones. The Chinese have a profound respect for their ancestors, and they imagine that Christians have no reverence for the departed, and are destitute of filial piety. Another slide represents a place of worship crowded with people. This always produces a deep impression, as indicating that not one here and there merely, but numbers of people believe in Christ.

—Mrs. Coulthard of the China Inland Mission speaks of the extraordinary readiness of the women around her to listen to the gospel. The population of the province in which she labours—Ho-Can—is 15,000,000, and she is the only Christian lady who can use the language of the people. She urgently appeals for help.

—The following were the statistics of the China missions at the beginning of 1889 :— Total number of foreign missionaries, men, wives, and unmarried women, 1123 (an increase of 93 during the year) ; native ordained ministers, 162 ; unordained native helpers, 1271 ; communicants, 34,555 (an increase of 2295 during the twelve months) ; pupils in schools, 14,817 ; contributions by native churches, 44,173 dollars (an advance of 5936 dollars on the previous year's contributions).

—One of the notable men of Cambridge is Canon Christopher, who proclaims his interest in missions by annually entertaining a great company of representative men to breakfast. Among his guests this year (numbering 300 in all) was the Bishop of British Columbia, who made what is reported to have been " a very sturdy and inspiring speech." His description of his first introduction to his episcopal " palace " was very graphic. The " palace " was simply a wooden shanty without windows or ceiling, and the first thing he and his wife had to do was to nail strips of calico across the roof to keep out the moonlight.

—Over 200,000 French tracts and leaflets have been forwarded by the Stirling tract enterprise to Paris to be circulated there by the city mission and other agencies. Mr. Lockie writes :—" They will be most valuable to our missionaries for distribution at the Exhibition." Other French booklets are in the press, and it is hoped that generous friends will help to place these also in the hands of many thousands of French readers.

—Miss Jessie A. Ackerman has been appointed by the American W. C. T. U. to follow Mrs. Leavitt in a round-the-world mission. By latest accounts she was in Honolulu, where she had made a deep impression, and good results were expected.

—Mrs. S. R. Gordon, the mother of Rev. A. J. Gordon, D.D., of Boston, died on February 26, at the age of seventy-eight. Mrs. Gordon was the mother of twelve children, of whom eight are still living, and all walking in her footsteps as followers of Jesus.

—Major Whittle's meetings in Edinburgh have been followed by much blessing ; and we hope that a like success may attend him in the provincial towns which he is now to visit. Dr. Hood Wilson writes that the addresses he has heard have been peculiarly *scriptural*. " His knowledge and use of the Word, which is quite remarkable," he says, " is his great power."

—South Africa has a woman's Christian temperance union composed of natives.

—A recent revival, at Memphis, U.S., has resulted in the professed conversion of nearly one hundred persons, many of them being young people from the Sunday-school and normal school.

—Next Sunday, the 28th inst., is the one chosen this year as the anniversary of the World's Women's Christian Temperance Union.

—Mrs. Spurgeon has helped her husband in a thousand ways, but by means of what she calls her Book Fund she has assisted and encouraged thousands of poor ministers. We learn from the little booklet which Mrs. Spurgeon has just issued that 7,913 volumes were distributed by means of the fund last year to 133 Baptists, 105 Independents, 142 Methodists, 141 clergymen, 12 Presbyterian, 45 missionaries, 3 Waldensians, and 1 Swedenborgian. During thirteen years Mrs. Spurgeon has distributed 110,104 volumes, the public having supplied either the money or the books, and Mrs. Spurgeon, though an invalid, having devoted her whole time and energy to the enterprise.—*Methodist Times.*

—Amongst the clergy of the Church of England there are 415 ministers named Jones, 318 named Smith, 295 named Williams and 164 named Evans.

Telegraphic News.

Cairo, April, 17th: News has reached here that a battle has taken place between the forces of El Senoussi and the Mahdi. It resulted in the defeat of the Mahdi with heavy loss and the capture of his chief General.—The Mahdi has retreated to Khartoum.

Paris, 18th : M. Gilly, one of the members of the Chamber of Deputies, has been sentenced to six months' imprisonment for libelling M. Raynal, the former Minister of Public Works.

London, 19th : Father McFadden, who, with two female and eighteen male peasants, is charged wlth complicity in the murder of District Inspector Martin at Gweedore on the 3rd February, has been allowed out of prison on bail.—Mr. Parnell has withdrawn his action against the *Times*, which he had filed in the Irish courts.

St. Petersburg, 20th : The Nihilists are again showing signs of increased activity, and it has been discovered that they are manufacturing bombs at Zurich In consequence of that the Czar, yielding to the advice of the Prefect of St. Petersburg, was not present at the funeral of one of his ministers, which took place to-day.

Brussels, 20th: In consequence of the Belgian Government still threatening the expulsion of General Boulanger from the country, the General is starting for England immediately.

Zanzibar: 20th : Dr. Peters, the leader of the Emin Pacha relief expedition, has arrived here.

New York, 22nd : Oklahoma, a part of the territory allotted by the United States Government to the North American Indians, was opened to-day to settlers when a rush of fifty thousand to occupy the lands took place. It is much feared that bloodshed between the competing settlers will ensue.

London, 23rd :. Mr. Conybeare, who actively sided with the tenants at the recent evictions in Donegal, has been summoned to appear before the magistrates at Falcarragh on a charge of conspiracy to resist the law.

Vienna, 23rd,; Midnight. A strike among the tramcar drivers, which has been prolonged for some time, has taken place here, and has been aggravated by the populace siding with the strikers in their grievances. The result has been that for several days past there have been continual disturbances and frequent collisions with the military. To-night the disturbances having increased the cavalry were ordered to charge the dense mob which throng the streets, which they did, sabreing the people right and left and wounding many. The infantry afterwards cleared the streets at the point of the bayonet.

London, 24th : Lord Salisbury, speaking at a Conservative meeting held at Bristol yesterday, strongly defended the increased expenditure on the naval defences of the country, and urged upon his hearers the folly of increasing the dangers of invasion by creating a possibly hostile independent Government in Ireland.—General Boulanger arrived at Charing Cross Station to-day, where he was met by a great crowd of people, who received him with mingled cheers and groans.

Vienna, 24th : Since the action taken by the military against the mob there has been no more rioting and the troops now occupy the disturbed districts. A settlement has been arrived at between the men on strike and their employers. Those who took an active part in the riots were mostly Socialists and Anti-Semites.

A NEW MISSIONARY POLICY for INDIA.

BY A FRIEND OF MISSIONS.

I.—*Try Democratic Methods.*

On the 27th of May, 1830, Alexander Duff landed in Calcutta. In six short weeks this extraordinary man, then 24 years of age, had completed, to his own satisfaction, his investigations into existing missionary methods, and had concluded, as his biographer states, "that the method of his operations must be different from that of all his predecessors in India." On the 13th of July in the same year his college was opened—an institution which was destined to revolutionise missionary policy in the East, and to inaugurate that development of higher education which is so important a factor in the India of to-day. For half a century the policy of this great Scotsman has received an unquestioning approval from all the leading missionary societies. This policy was to substitute for the existing evangelistic work amongst the lower classes of Indian society an educational work amongst the Brahmans. It was maintained that in this way Hinduism would be attacked at its heart, that when once the influence of Western science and philosophy had been brought to bear upon the philosophy and pseudo-science of Hinduism, the whole system would crumble to the dust; and over and above all else, that as the Brahmans were the recognised leaders of Hindu life, their conversion would be speedily followed by the conversion of the whole nation. In urging the claims of his work upon the people of Scotland, Dr. Duff thus stated his expectations: "We shall, with the blessing of God, devote our time and strength to the preparing of a mine, and the setting of a train which shall one day explode and tear up the whole from its lowest depths."

Instead of the realisation of this vision, we see in India to-day a great effort ending in disastrous failure. Instead of an explosion within the citadel of Brahmanism, as the result of missionary work, we witness the walls of that citadel crumbling beneath the influence of the "Zeit Geist," built up again in a new form and with a new strength by the young Brahmans educated in our missionary colleges. As the Madras *Hindu*, as recently as the 25th of last February, said, "The effect of the secular education which we have been receiving has been an attempt to remodel Hinduism on a strong, firm, popular basis, and this result is due, not to the exertion of our old Sastries (for they are to be found nowhere), but to the steady efforts of our young men from schools and colleges."

Tbe missionary policy of the men who preceded Alexander Duff being based on Christ's rule, "To the poor the Gospel is preached," tended to the uplifting of the lower castes, and the creation of a powerful Indian Christian democracy. This policy of educating the Brahmans, has enabled a haughty and exclusive caste to substitute an intellectual ascendancy for the spiritual supremacy possessed by their fathers. There is no greater danger to the National Movement in India, than that it should be dominated by a Brahmanical caucus, and if that result ever does ensue it will be due to the carrying out of the policy of Alexander Duff.

The majority of Indian missionaries have little idea, the English religious public have no idea, how large a proportion of the missionary funds expended in higher education goes to the education of the Hindu aristocracy. I am indebted for the following important statistics to an admirable article entitled, "Shall we Educate the Brahman?" by the Rev. F. W. Gostick, in the October number of *The Harvest Field*. Mr. Gostick states that whilst the native Christians constitute 2¼ per cent. of the total population of the Madras Presidency, and the Brahmans 3¾ per cent., or half as many more, the proportion of Brahmans who are being at present educated in missionary colleges is 67 per cent. of the total number of students, whilst the proportion of native Christians who are thus benefiting educationally from the existence of missionary colleges is only 7 per cent. The case is not quite so bad in the secondary schools, but even here there are thirty-seven Brahmans to every ten Christians. But this does not at all cover the whole case as formulated by Mr. Gostick against our present policy. Whilst the Brahmans are only 3¾ per cent. of the population, the Vaisyas and Sudras (middle classes) are 59¼ per cent., and "other Hindus" (lower classes) are 28¼ per cent., yet the missionary colleges only contain twenty-two students of the middle-classes, and six of the lower-classes, to every sixty-seven Brahman students. The secondary schools contain forty-three students of the middle-classes, and two of the lower-classes, to every thirty-seven Brahmans. Mr. Gostick well observes, "There should surely be some overwhelming reason to account for the fact that missionary societies are spending 37 per cent. of the large sum which they annually spend on secondary education, and 67 per cent. of the amount spent on colleges, on this small class, and also for the fact that so many of the societies' most able men should be given to this work."

But unfortunately the arguments to be deduced from half a-century's experience afford no such "overwhelming reason" for the present expenditure, but rather tell heavily against it. The record of actual conversions in the high schools and colleges which have been carried on by Dr, Duff and his successors is lamentably brief. A few names such as Ram Chandra Bose, of Lucknow, Kali Churn Bannerjee, of Calcutta, and N. Subramania Iyer, of Madras, stand prominently forward, the more prominently on account of their very rarity. But it may well be doubted whether the Mission high schools and colleges can show an average number of Brahman conversions of one for each school and college for every five years of their existence. Meanwhile they have been diverting from Evangelistic work the energies and talents of at least three-fourths of the ablest men sent out by all the Protestant missionary societies. It is claimed for them that they have been leavening Indian thought with the ethics of Christianity. In this contention there is no doubt some force, but on the other hand it must be remembered that Christianity has no more pronounced foes in India to-day than many of the Brahmans who are indebted for their education to Christian liberality. The men who are organising Hindu tract societies, and endeavouring in every possible way to promote an anti-Christian renaissance of Hindu thought and feeling, have in numberless instances graduated from the missionary colleges. This very fact enables them to parody and travesty the history and teaching of our Scriptures in a fashion that would have been impossible to them, if young Duff's six weeks' investigations had led him to follow in the track of his predecessors.

It is unnecessary to point out to any who have given even a cursory study to the conditions of Indian life the close parallel which exists between the Pharisees of Judæa and the Brahmans of India. If Christ and His apostles had adopted the policy now pursued by so many Indian missionary societies, they would have attacked Judaism in its citadel by devoting all their energies to the conversion of the Pharisees. But we know that, whilst Christ uttered His scathing rebukes to the Pharisees, the glad tidings were ever proclaimed to the multitudes who "knew not the law" and were "cursed," to the Pariahs of Palestine. And it is time that the missionary societies of England and America looked this question full in the face, acknowledged the failure of Duff's policy, and declared their determination to return to the simpler and more apostolic methods pursued by the earlier evangelists of India. If one-half of the men and the funds devoted to the education of the Brahmans had been employed in giving the same high education and training to our poor Indian converts, the native Protestant Church in South India, if not in Bengal and Bombay, would have before now taken the foremost position in the Presidency, and native Christians would have occupied half the posi-

tions of honour and emolument. If the other half of the men and the money thus employed had been consecrated to the work of winning the masses of the people, the glorious history of the Tinnevelly Mission would have been repeated over and over again in all parts of India. Great as has been the loss of time and waste of money, it is not too late to remedy largely the errors into which our missionary pioneers have fallen. We are told "*Experientia docet.*" Let our great missionary societies now show that they have learned from the experience of the last fifty years. Let them devote the money now expended in higher education partly to primary schools for the masses of the people and partly to the development of native agencies. Let them send their best men to the work of preaching the Gospel. In a word, let them try democratic methods. The societies which have the courage thus to act will find themselves supported gladly and ungrudgingly by the great Christian democracies of England Scotland and America.

SUBMITTING TO THE WILL OF CHRIST.

By H. Sinclair Paterson.

I need hardly say that no one can hate Jesuitry more than I do; and the name of Ignatius Loyola is a hateful name, as embodying, in a concrete form, all that is worst in Romanism. Yet, as an illustration, I may refer to the Jesuits here. The principle of the hateful system is the yielding up of the will to another, and that other a fallible man like myself. In principle it must be so, only the will must be yielded to God alone. It is not safe to put my will in the keeping, or at the disposal, of any fellow-man. No man on earth is good enough, wise enough, trustworthy enough, to become the sponsor of my will. It is safest and wisest and best to put my will into the hands of Jesus. It is demanded of us that we own no will but that of our Master in heaven; that we make this resolve come what may—storm or sunshine, darkness or light, perplexity or prosperity—the will of the Lord Jesus Christ, as revealed to us in His Word, must be our will from this time henceforth.

It is told in the life of the founder of the Franciscans that on one occasion a monk became disobedient to the will of his superior. Francis, who was a stern disciplinarian, ordered a pit to be dug in the ground, and the recalcitrant monk was compelled to enter it. Then the others were ordered to fill in the pit, burying the man. When the earth had been filled in up to his knees Francis asked, "Are you dead yet?" "No," was the firm answer, "I am not dead yet." Again the filling up proceeded until the earth reached the man's breast, but still he refused to acknowledge his will dead. When the earth reached the monk's lower lip, and a few more spadefuls must have sealed his doom, Francis bent down, and his cold, grey eyes, looking right into the eyes of the well-nigh buried monk, he asked, "Art thou dead yet?" "I am dead," was the reply. The stubborn will was broken at length. This is what Christ demands of us. We must become dead to self and alive unto God. The whole uncomfortableness and misery of Christian life, known by many, really springs from one source—it is just because they do not agree to the terms of Christ from the beginning, submitting at the very first to the will of Jesus, learning from the very outset that His will must be our will. Remember it is not a question as to which of His commandments we shall obey—Christ commands supremely, and we must submissively obey.

Ours, not to reason why?
Ours, but to do or die.

His revelation is His command; and whatever Christ bids, unhesitatingly, to life's end, we must do. Let us face it; from beginning to end of our Christian career Christ's will must govern sovereignly—we must know no will but His. Would we know another? Did He know any will but that of His Father? "He hath left us an example that we should follow in His steps." "Though He were a son, yet learned He obedience by the things which He suffered; that being made perfect, He might become the Author of eternal salvation unto all them that obey Him." As He obeyed the will of the Father, knowing no will but that of His Father; so we are now to obey the will of the Son, knowing no will but that of Jesus.

WANTED—A REVOLUTION.

The desperate exertions put forth by politicians of all sorts to induce their fellow-citizens to vote for this or that parliamentary or civic candidate should teach a great lesson to all who belong truly to the party of Jesus Christ. In some little hamlet, apparently remote from all the din and rush of the world, one comes upon huge posters, insisting upon the duty of voting for some individual, as if it were the most important object in life. Long journeys are undertaken and immensely laborious efforts made by the men and women who usually hold most aloof from the crowd, from excitement, and from anything like downright hard work simply to induce a few hundred persons, more or less, to record a vote for some self-seeking politician, perhaps some profligate retired Indian official.

If the professed friends of Jesus Christ could be persuaded to take just half the trouble to exalt Him in the eyes of their own parish or electoral district that is taken to make the reputation and secure the election of some political adventurer or wealthy infidel to help govern a professedly Christian country, we should have such a revolution as the world has never yet seen, before the end of 1889.

But the professed friends of Jesus Christ do not so much as vote for Him as a rule, let alone urging anyone else to do so. It is just at the voting point that the difficulty comes in. There are crowds who profess to regard Him and His cause with more or less interest, and so rejoice in any success achieved in the world for Him. But when it comes to taking a definite stand for Him before the world, these friends manage to find out any number of good excuses for not doing so "just at this juncture." There is so great a desire amongst men to vote for the majority that the bare risk of being out of fashion is enough to keep men back (and strong men, too) from declaring themselves on the side of the despised and rejected.

The miserable state of indecision with regard to religious questions in which some Christians live is one of the most pitiful sights in all the world. No sooner is such a Christian confronted by any handful of critics who, with a show of learning, attack the correctness of any part of his Bible, than he either accepts their views and tries to argue that there is no conflict after all between two absolutely contradictory statements, or else at best he glides away into silence and does not dare to stand up before a giggling world and say he knows his Book is right, whoever else may be wrong.

Here lies the foundation of nearly all the puzzlements, uncertainties and weakness of the silly, half-hearted life of such an one. He does not really know whether there is any present, living, speaking, leading God, and he is, therefore, at the mercy of every new "current of opinion."

If you have hitherto belonged only to this wretched class of uncertains, is it not time for you to begin to think and act like a man or a woman? Either the Bible records a Divine revelation that we can rely upon, or it is the most infamous and mischievous forgery that was ever palmed off upon a credulous disciple. Let us make up our minds and vote, with no secret reserve and no concealment of opinions either. How cowardly, how shameful to be influencing our children or our neighbours to believe what we are not sure about ourselves, and putting on to another generation the hypocritical pretensions of our own day!

But you who know your God, and who believe with all your heart in the revelation He has given of Himself, out with it. Vote. Vote every day—vote publicly—vote everywhere. Let nobody about you live in any doubt for an hour as to what you mean. Let all your words, your actions, your dress show that you have made up your mind to side with God against the world, and that you will go to any length rather than leave it doubtful whether you are to be numbered with His jewels or with the pearls that are trodden under the foot of men.

Above all, vote for Jesus Christ! You may find sometimes men who would get red in the face about any doctrinal controversy or point of what they call "church order," but who are utterly indifferent to any vital interest of His great Kingdom. They will vote millions of money to a church, but will never let anybody see or know them vote for a dying Saviour.

Vote for Jesus Christ! Tell all the people where you live and where you work that there is nobody like Him. Urge them to turn from all their money-making, and their books, and their politics, and their games to worship before the King of kings. Fasten His colours upon your clothing, so that all the world may know you take sides with Him, as much where He is in a minority as where He is the universal favorite. Go out into the streets and highways and interrupt everybody's business and pleasures to thunder into their ears that Jesus Christ deserves their heart's adoration, their unshaken confidence, their life devotion.

Invade the very committee rooms of His enemies, and "behind the red curtain," and in the gambling den and the pleasure ground, as well as in the meeting room, glory in the Crucified. Pester everybody about Him night and day, letting them feel that till you get their vote and interest for your Master, you will never let them alone. Let Him be really First and Last, the Beginning and the End with you. Make your whole life a big advertisement of His salvation. Vote for Jesus Christ!

Altered from an English Paper.

ABIDING BY THE CONSEQUENCES.

The celebrated "Sammy Hicks," the Cornish evangelist was at one time, a heavy smoker. During a serious illness a physician was called, and said to him:—

"You must resume the use of the pipe, Mr. Hicks."

"Never more, sir, while I live," replied Sammy.

"It is essential to your restoration to health, and I cannot be answerable for consequences, should you reject the advice," responded the physician.

"Let come what will, I'll never take another pipe. I've told my Lord so, and I'll abide by it," was Sammy's firm reply.

"You will in all probability die, then," concluded the physician.

"Glory be to God for that! I shall go to heaven! I have made a vow, and I'll keep it," said Mr. Hicks.

He *did* go to heaven, but it was a good many years after this event.

FOR THE FAMINE STRICKEN.

We have forwarded the following additional amount to Pastor Haegert, Director of the Bethel Santal Mission, for the famine-stricken people among whom he labours—From "For Christs sake," Rs. 5.

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A TERRIBLE CRIME

UNDER

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A complete and true History of the Patna Case, reprinted from the *Banner of Asia*, for April, with additions.

They murder the fatherless, yet they say, The Lord shall not see.

Bombay: Office of the *Bombay Guardian*, Tardeo.

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Bombay Church Directory.

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☞ Notice of alterations for this column should reach us by Thursday morning in each week.

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SATURDAY, APRIL 27TH, 1889.

NOTES AND COMMENTS.

"No man can serve two masters."

"If the world hate you, ye know that it hated me before it hated you."

"Then cried they all again saying, Not this man, but Barabbas."

The Rev. Thomas Evans, the companion of Mr. W. S. Caine, M. P., in his recent travels in India, writes to us from Mussoorie—"Yourself and readers will rejoice to know that I have heard by the last mail from London that the out-stills in India have been doomed to die by the highest authority. This is one good step gained but we need more, and now that so much attention has been given to our Indian excise let us hope that the present boon is but the first instalment of further reform in the same direction."

Speaking at the influential meeting held in London to welcome Mr. and Mrs. W. S. Caine on their recent return from India, Mr. Samuel Smith, M. P. said

He thought Mr. Caine never spent three months of his life so well. He (Mr. Smith) visited the North of India three years age, and discussed the Temperance question amongst others, and came away deeply convinced that the drink trade was going to be a profound curse in India. His conviction was strong that the Indian Government had been using its utmost efforts to stimulate consumption, though he did not suppose that the higher officials would admit it. The proof of this was the increase of the revenue. When this was the motive, they could judge what the necessary and natural consequence was. It was dreadful to think that so large a part of the revenue was raised from the demoralisation of the people. We were doing for India with the drink trade what we had already done for China with the opium trade. How to change that sort of thing was a difficulty of extraordinary magnitude, and he believed that unless the people of England grappled with it with all their might, the system would go on. They should try to get a straight, clear decision of Parliament on this question. They could not affect India except through Parliament. English officials were perfectly inaccessible to public opinion as we understood it. They were only there for a few years and they came home on a pension. We could not bring home responsibility to the great mass of Indian officials, but they were very amenable to the influence of Parliament. We must drag this question by every means before Parliament. He thought it highly probable we should get a resolution condemning the system even from the present Parliament. He was the first to bring this question before the House. They had overturned one system of evil in India in this way, and he did not see why we should not overturn another.

"A terrible Crime under British Rule in India" is a large quarto sized pamphlet of sixteen pages which gives a complete and authentic history of the Patna case. It is published in London at the Office of *The Sentinel*, and in India at the Office of of *The Bombay Guardian*. No person who does not possess a heart of stone can read it without emotion. One fact in it to which attention has not been called elsewhere, is that Luchmin's uncle, Gurmukh Narain, who lived with Luchmin's mother in adultery in Radakissen's house, and who was one of Radakissen's witnesses in Quinn's Court at Patna, has since been to Miss Abraham and confessed that his own and Luchmin's mother's evidence was false. The unquestioning acceptance of evidence from persons deeply steeped in vice, and the refusal to receive evidence opposed to theirs, presents a picture of the administration of law in India which it is to be hoped the British Government, Parliament, and people, will meditate upon to some purpose.

There are many who date the time of the Reformation from the days of Luther and Calvin. But the Reformation began long before that. In 341 A. D., at the period that the powers of darkness were beginning to spread the poisonous shade of their wings over the outward Church, the Spirit of God was leading the bishop Ulphilas to translate the Bible into the common Gothic tongue of the German peoples. The English and German languages are founded on that translated Bible. No book had even been written in the tongue before. Ulphilas had to invent the letters, and construct the grammar of the language, before he could write the Bible in it.

Little did Ulphilas think, as he was going over the Holy Book, word by word from Genesis to Revelation, that he was founding a language which should be the dominant tongue of the whole of the Northern Continent of America, of Australasia, of India, and of South Africa. Little did he think that he was sowing the seeds of a spiritual revolution which should break the power of the greatest ecclesiastical tyranny that the world has ever seen. It is the Bible in the common tongue of the German and English peoples, founded upon the language first organized by Ulphilas, that is destroying everywhere the power of the backslidden Roman Church. All that Ulphilas saw was that he was a simple missionary of Christ, to a semi-barbarous race of people, something like the Ghonds of India to-day. Some faithful Christians, who, like Ulphilas, are steadfastly abiding in Christ, will be amazed in the Day of Judgment to see the mighty work that God has wrought through them. There must be the faithful "abiding," however. Ulphilas did not escape persecution. The King of the Visigoths came down on Ulphilas, his Bibles, and his Christians, and tried to exterminate them. The strong arm of God was exerted on their behalf, and Ulphilas, after removing with his people to the country north of the Balkan mountains, dwelt amongst them for thirty years longer.

GEMS FROM "ROMANS."

Some of the ancient Jewish teachers who, like Apollos, were "mighty in the Scriptures," (Acts xix, 24), were in the habit of going through the Bible of their day word by word, studying and meditating upon each one. "Every word of God is pure," (Prov. xxx, 5) is a passage with a depth of meaning underlying it.

It is therefore proposed in the preparation of this series of papers, to go through the first part of the epistle to the Romans word by word, comparing each word with the original Greek, placing them side by side with the same word used in other parts of the New Testament, and noting down everything which will tend to enlightenment upon the meaning of the actual words of Paul, when he was writing by the inspiration of the Holy Ghost.

The first verse of Romans has probably been passed over scores of times by even earnest Christians, without noticing any special depth of meaning in it. The nature of Scripture is that only those who dig deep in its pages can reach the spiritual treasures it contains. This first verse well repays research, as we shall see.

I.

"Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Rom. i. 1.)

The first phrase that calls for particular attention in this verse is "Paul a *servant* of Jesus Christ." Since the word "servant" was first used in English Bibles, it has considerably changed its meaning, and no longer expresses the same idea as that conveyed in the Greek word *doulos* used by Paul. "Servants" in countries where there is an open Bible are often very free and independent, indeed sometimes more independent of their employers, than their employers are of them. This was not the case in the time of Paul. All "servants" were the entire property of their masters, who had the power of life and death over them, provided them with food and clothing, and could exact any work they chose out of them. The exact meaning of *doulos* is therefore "slave." But the expression "Paul a *slave* of Jesus Christ," still fails to give the meaning to English ears, as the word "slave" is associated with cruelty on the part of the master and servility on the part of the servant in most British minds. Perhaps the word "property" would nearest express the apostle's meaning, "Paul, the *property* of Jesus Christ." Every genuine believer will fully understand this. He or she is, like the apostle Paul, the absolute property of Jesus Christ, to be sent where He sends, to do what He says, and to have no will apart from His, with the body, soul, and spirit bought up by the blood of Christ. "Ye are not your own, for ye are bought with a price, (1st Cor. vi. 19-20) not with silver or gold, but with precious blood, even the blood of Christ (1st Pet: i. 18-19) therefore glorify God in your body and in your spirit, which are God's (1st Cor. vi. 20.).

It is an emphatic comment on the words of Jesus Christ "No man can serve two masters" (Matt vi. 24) to follow out this word *doulos* through the New Testament. In Matt viii. 9. it means one under absolute authority, as every believer should be to Jesus Christ. In Phil ii. 7. Christ "made Himself of no reputation, and took upon Him the form of a servant, (slave, *doulos*)," thus placing Himself on a level with the very poorest of the poor. A missionary is little good in India who does not follow His example, and place himself or herself, spiritually at least, on a level with the poorest and most abject out-caste, looking upon the conversion of the soul of such a one, as of equal value with that of the conversion of a rajah. "There is *no* difference, for all have sinned and come short of the glory of God" (Rom. iii. 22-23). In Luke i. 38, 48 the virgin Mary calls herself the Lord's *doule* (hand-maiden) signifying that she was entirely in God's hands, for Him to work marvels through her. God can only do great things through us when we are entirely in His hands. The same words *doulos* and *doule* are used in Acts. ii. 18, "And on my 'servants,' and on my 'hand-maidens,' I will pour out in those days of my spirit," signifying that we must each be entirely the Lord's *doulos* or *doule*, consecrated body, soul and spirit to Him, before we can be filled with His Spirit.

It is a strong statement to make, but it is God's statement, and not ours, that *every* man on the face of the earth who is not the *doulos* of Jesus Christ is the *doulos* or slave of sin. In John viii. 34 Jesus says "Verily, verily I say unto you, whosoever committeth sin is the *doulos* ('slave') of sin." Paul addressing the converted Romans says in Rom. vi. 17, 18 "Ye were the *douloi* ('slaves') of sin. . . . Being then made free from sin ye became the *douloi* (entirely consecrated servants) of righteousness." As we get further on in Romans, there will be a great deal more to say on this subject of the *doulos* of sin, and the *doulos* of Jesus Christ.

The next phrase for comment in this first verse of the first chapter of Romans is "Separated unto the gospel of God" with special reference to the word "unto." The word that Paul used was *eis* which is similar to that which is translated "one" in the passages Matt. xix. 5, 6, and John x. 30, "For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be 'one' flesh. Wherefore they are no more twain, but 'one' flesh. What therefore God hath joined together, let no man put asunder," and "I (Christ) and my Father are 'one.'" So that Paul uses the very strong statement that his unity with the gospel of God was of the same character as that of the husband and wife, or of Christ with God. Who that carefully reads his epistles can deny this fact? Was there ever any man more permeated and saturated with the gospel of God than the converted Pharisee, Paul. The more we feed upon and digest his words, the more we shall be like him, who dared to say three times by the inspiration of the Spirit of God, "Be ye followers of me." (1st Cor. iv. 16; xi. 1; and Phil. iii. 17).

The last comment on this verse is that it would be entirely in accord with the original, to render the word "gospel" as "joyful news."

Taking all these readings as correct, the verse would run "Paul, the property of Jesus Christ, called to be an apostle, separated unto and identified with the joyful news of God." Every Christian who becomes "perfect in Christ" will feel exactly the same, if in a lesser degree, as this, the greatest of the early apostles of Jesus Christ.

M. & E. A. G.

THE BIBLE ON THE PATNA CASE.

From the "Banner of Asia."

"Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows and your children fatherless," (Ex. xxii: 22.24). "For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow," (Deut. x: 17-18). "God standeth in the congregation of the mighty; He judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked," (Psa. lxii: 1-4).

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow," (Isa. 1. 16-17). "Do ye imagine to reprove words, and the speeches of one that is desperate. . . . Ye overwhelm the fatherless," (Job. vi. 26-27). "Is not thy wickedness great? and thine iniquities infinite? Thou hast sent widows away empty, and the arms of the fatherless have been broken," (Job. xxii., 5-9). "If I have lifted up my hand against the fatherless, when I saw my help at the gate: then let my arm fall from my shoulder blade, and my arm be broken from the bone," (Job. xxxi. 21-22). "He (the wicked) hath said in his heart, GOD hath forgotten: He hideth His face, He will never see it. . . . . Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it. Thou hast seen it; for Thou beholdest mischief and spite, to requite it with Thy hand: the poor committeth himself unto Thee; Thou art the helper of the fatherless. Break Thou the arm of the wicked and the evil man: seek out his wickedness till Thou find none. The LORD is King for ever and ever. . . . . Thou wilt cause thine ear to hear: to judge the fatherless and oppressed, that the man of the earth may no more oppress," (Psa. x. 11, 13-16, 17-18). "Let God arise, let His enemies be scattered: let them also that hate Him flee before Him. . . . . A father of the fatherless, and a judge of the widows, is GOD in His holy habitation," (Psa. lxviii 1, 5). "Enter not into the fields of the fatherless: for their Redeemer is mighty; He shall plead their cause with thee." (Prov. xxiii. 10-11).

"Thy princes are rebellious, and companions of thieves, ... they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the LORD, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies," (Isa. i. 23-24). "They judge not the cause, the cause of the fatherless, . . . and the right of the needy do they not judge. Shall I not visit for these things, saith the LORD: shall not my soul be avenged on such a nation as this?" (Jer. v. 28-29). "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" (Isa. x. 1-2). "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. For thus saith the LORD; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall

altogether go unpunished? thou shall not go unpunished, but thou shalt surely drink of it," (Jer. xlix. 11-12).

"In thee have they vexed the fatherless and the widow . . . therefore . . . . will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof," (Ezek. xxii. 7, 13, 20, 21). "I will be a swift witness against . . . . . those that oppress the . . . . widow, and the fatherless . . . and fear not me, saith the Lord of hosts. For I am the Lord, I change not," (Mal. i. 5, 6). "Cursed be he that perverteth the judgment of the stranger, fatherless, and widow," (Deut. xxvii. 19). "They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people: . . . . . He shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off," (Psa. xciv. 6-8, 23). "The Lord preserveth the stranger; he relieveth the fatherless and widow: but the way of the wicked He turneth upside down," (Psa. cxlvi. 9).

"Thus speaketh the Lord of hosts, ... Oppress not the widow, nor the fatherless. . . . . But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, ... therefore came a great wrath from the Lord of hosts. Therefore it came to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts; but I scattered them with a whirlwind among all the nations whom they knew not," (Zech. vii: 9-14).

SEA-GRASS CHRISTIANS.

There is a kind of fish which resembles sea-grass. It hides itself in the midst of marine vegetation. Below is the head, looking like the bulb of the plant, and above is the body and the tail, looking like the blade of sea-grass. The ocean currents sway the fish and the grass alike, and so the little fish escapes being devoured by its enemies. They swim along, and one can hardly perceive where fish leaves off and grass begins, so perfect is the disguise. Now, there are a great many Christians whose lives are so blended with the world that they cannot easily be distinguished. They are swayed by worldly maxims and habits; they share with the world in its sinful pleasures. The difference between such Christians and worldlings is not apparent. If this is the kind of Christian life you are living, you need not be afraid of persecution; the world will not think it worth while to molest such a Christian as that. You will not know what it is to drink of the cup that Christ drank of, and to be baptized with the baptism that He was baptized with. But let a man come out into the open, let him confess Christ as his master, let him engage in some aggressive Christian work, and he will meet the same opposition which was experienced by the One who said, "I came not to send peace, but a sword."

SUNDAY OBSERVANCE IN SWITZERLAND.

The long-continued exertions of the Swiss Society for the Observance of Sunday have been fruitful of very gratifying results, among the most important of which must be reckoned the proposed legislation on behalf of railway employés, at present before the Chambers, with the support of the Federal Council. The Society's efforts have been directed to securing weekly rest for other classes of workmen, and it is hoped that beneficent legislation will in due course be extended to postmen, tramway-men, and others. The Society's memorial to the members of the Federal Chambers sets forth many and strong reasons, for the proposed social amelioration.

INTERNATIONAL BIBLE STUDY.

SECOND QUARTER. LESSON V.

Sunday, May 5.

Mark xiii: 24-37.

SUBJECT:—The command to watch.

Parallel Passages,—Matthew xxiv 23-51; Luke xvii. 22-37.

Golden Text.—Take ye heed, watch and pray; for ye know not when the time is. Mark xiii. 33.

To fill in with accuracy the details of this wonderful discourse the parallel passages should be read and studied in connection with it. Matthew and Luke have each given an outline of our Lord's words which agree in purport, but vary in the light and shade of minor detail, just as in giving an account of a contemporary event each person present mentions prominently those points which strike his own mind most forcibly. By reading the three accounts each throws light upon the other and assists in elucidating the whole. This lesson is a continuation of the last subject, which it will be remembered was given by our Lord in reply to a question of four of His disciples, Peter, James, John and Andrew, as they sat on the Mount of Olives over against the Temple. He had been foretelling the destruction of the Temple; the downfall of Jerusalem; the terrible troubles that would attend that awful time; and the persecution and flight of the Christians, and now He goes on to tell them that after all those things, "After the tribulation of those days," after the Gospel should be "published among all nations," the end should come. The sign of that end would be "the Son of Man coming in the clouds with power and great glory," (verses 24 to 27) attended by wonders in the heaven above and signs in the earth beneath.

Verses 28 to 31 are evidently an interpolation of the previous subject—the destruction of Jerusalem—which was to take place during that generation. As the disciples knew that summer was near when they saw the figtree putting forth its leaves, so they would know by the things He had told them when this time of destruction and trouble was at hand.

Just as surely as these predictions were verified in the smallest particulars, in those days of tribulation, so may we believe and look for the signs of His second coming to "gather His elect from the four winds, from the uttermost part of earth to the uttermost part of heaven."

"Behold He cometh with clouds and every eye shall see Him." "My eye, your eye, my brother." This thought pressed home by the faithful preacher has brought conviction and conversion to many a heedless soul. This blessed truth of His second coming, here predicted by Christ Himself, sustained His church in the coming years of persecution and scattering of which He had just been telling them. (verses 9 to 13) The disciples who listened to His voice used this hope again and again to cheer their fellow-Christians in the dark days that followed. Paul told the Thessalonians to "comfort one another" with this hope, and to "wait for His Son from heaven." Peter speaks of "Looking for and hasting unto the coming of the day of God." It was confirmed to John in the "Revelation" given him at the end of his life, when he was told that those were blessed who should "read," "hear," and "keep" the words of this prophecy.

It is recorded by a Jewish historian that the martyrdom of James, the brother of the Lord was caused, years afterwards, by his valiant proclamation of this truth. The Pharisees compelled him to stand, during the passover, on the outer wall of the Temple, overlooking Mount Moriah. When examined about Christ, the old man replied, "Why ask ye me about Jesus the Son of Man? He sits in Heaven on the right hand of great power, and will come in the clouds of Heaven." Indignantly they rushed up and cast him headlong over the wall.

"But of *that* day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." While those who study prophecy are promised a special blessing they are plainly told that searching into times and seasons is not required. The fruit of this study is to be exemplified in an attitude of the heart towards God, heedful of our ways, watchful and prayerful, not in useless speculation as to the day and hour, which we are plainly warned here is not revealed.

It is not very important to those who are in Christ whether they die or are caught up alive to meet the Lord when He comes, but it is important that they should spend their lives in a watchful spirit, doing the work the Lord has given them to do, so that whether His last messenger shall be death or the angel's trump, whether He come suddenly or no, He shall find them ready. It is related of John Wesley that he was once asked by a lady, "Suppose that you knew you were to die at twelve o'clock to-morrow night, how would you spend the intervening time." "How Madam?" he replied; "why, just as I expect to spend it now. I should preach this night at Gloucester, and again at five to-morrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to Friend Martin's house who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest and wake up in glory."

Another instance perhaps more pertinent to the question at issue, is that of Abraham Davenport, who, in a great darkness that befel the State of Connecticut in 1780, boldly upheld the claims of present duty in the Council Chamber when most of those present, fearing that the day of Judgment had arrived, wished to adjourn. The day of Judgment he said, is either approaching, or it is not. If it is not, there is no cause for an adjournment, if it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought."

"To every man his work," therefore, and "What I say unto you, I say unto all ALL, Watch."

THE BOY IS FATHER TO THE MAN.

A mother gave her little boy two bright, new pennies, and asked him what he was going to do with them. After a moment's thought, the child replied: "I am going to give one to the missionaries, and with the other I am going to buy a stick of candy." After a little he returned from his play, and told his mother that he had lost one of his pennies. "Which did you lose?" she asked. "I lost the missionary penny," he promptly replied. How many grown people are like that little boy!

PRAYING CHRISTIANS AND SATAN.

A man dreamed that in travelling he came to a little church, on whose cupola a devil was fast asleep. Going further he came to a log cabin, which was surrounded by devils all wide awake. On asking the meaning of this, one of them answered, "Why, the church is asleep, and one devil can take care of all those people; but here are a man and woman who pray, and they have more power than the whole church."

The State of Illinois in the United States has passed an Act suppressing quack doctors, and the result is that no fewer than three thousand persons have been forbidden to practise. India would be benefitted by a similar Act.

The *Indian Witness* says that the Punjaubis are looking with favour upon steam threshing machines. Several are already at work. They really "astonish the natives" by the rapidity and excellence of their work. Surely this is a great innovation.

It is a wise plan to sift advice through the sieve of experience before giving it to others.

STRAY NOTES.

By an Observer.

—The same class of men who tried to turn Carey out of India when he opposed *suttee* and called upon the Government of the day to suppress it, are now trying to hound down the agitators for the rights of Indian girl-children. Officialdom in India, apart from Christ, has not changed a hair's breadth since Carey's day.

—The demand for the appointment of a Parliamentary Commission to enquire into the condition of Indian law and law-courts in matters relating to women, will be still more imperatively raised in England when the news is received of a decision just given in the Bombay Presidency Magistrate's Court. A certain wealthy Native of Indore, named Govindrao Chimajee, having for one of his fathers-in-law the late Maharajah Holkar, and possessing the complimentary title of Maharajah himself, was, through the indefatigable efforts of Inspectors Brewin and Crummy of the Bombay Police, brought before the Presidency Magistrate's Court last week, charged with cruelty to his fourteenth wife, a little child of nine named Janu. Little Janu was bought from her father Luximon bin Koosaji Kala at the age of seven for the sum of twenty rupees a month. According to custom she should not have gone to the house of her "husband" (whose age was forty-nine) until she was ten years old. She was, however, apparently taken to her "husband" immediately after her sale. In addition to this she was allowed to see or speak to no woman, except one attendant, and that always in the presence of the "Maharajah." So that there was the strongest possible presumptive evidence that the "Maharajah" was guilty of one of the most atrociously cruel forms of lustful crime, for the punishment of which provision is made under sections 375 and 376 of the Indian Penal Code, which authorises transportation to the Andaman Islands for life. Under these sections a Hindu "husband" consummating marriage with a child-wife before the age of ten is guilty of rape.

The wretched father who sold the child seems afterwards, like Judas, to have repented, and hearing that his little one was being cruelly beaten, he communicated with the police. Matters were brought to a crisis on March the 8th, when the child was seen trembling and shaking on the parapet of her "husband's" house, saying that she would throw herself down, if the police did not take her away from there.

Will it be believed? When the case came before Mr. Cooper, the Chief Presidency Magistrate in Bombay, he bullied the already repentant father, absolutely refused the application that the child's evidence should be taken, said he could do nothing in the matter, and handed the little fourteenth wife back to the "Maharajah," there to remain, as far as he is concerned, until her speedy death makes room for a fifteenth.

—At the second meeting of the series lately held at Devonshire House, London, to rouse Christian people to a sense of their duties and responsibilities in reference to the great National sins of England, the subject of War was considered. Mr. George Gillett, who presided, spoke of the extent to which warfare enters into political life and interest. Having shown that the military system is to human appearance beyond attack, he well pointed out that, being thus helpless ourselves, we cannot but look to God, and encourage ourselves in Him.

The committee of one hundred at Boston which so triumphantly overthrew the Jesuits in that city in December have published a series of papers, designed to aid other committees in similar efforts to counteract Jesuitical schemes. They regard their work as only begun.

If you make God's business your business, He will make your business His business, and, therefore, what is wisest and best for Him is sure to be wisest and best for you.

THE ACCOMPLICES IN LUCHMIN'S RUIN.

One of the commonest and healthiest exercises of the human reason consists in tracing the connection between cause and effect in the experiences of life. No doubt this exercise sometimes borders on the imputation of motives, since most people are impelled by one motive or another; but it must be obvious to every one that motives may be good or bad according to the result arrived at, and that the responsibility for an evil act lies with those who commit it, not with those who expose its evil character.

The abandonment of Luchmin to a life of sin is an act which is undoubtedly evil in the sight of God, and ought to be evil in the eyes of every man who has not banished God from his thoughts. And if this act be evil, every one who has either contributed to it or prevented it being corrected, is an accomplice in the evil. Where the motive of any such accomplice does not lie on the surface, it will have to be searched out, and found. The day is happily gone when an accomplice in any gross wrong can take shelter in stupidity or ignorance. The fate of an Indian girl is of some importance to Christ, and thousands of Christian people, in whose sober judgment the solemn tom-fooleries of Indian courts and the pompous assumptions of Indian judges are trifles of no moment whatever. The facts about Luchmin are now very well known. Even Mr. Hackett, who has seen reason, under, we hope, a temporary obscuration of judgment, to join the Allahabad protest against Mr. Dyer, has the manliness to convict the High Court of gross inconsistency. The High Court says: "*It is not even alleged that the mother has led, or is leading, an immoral life*"! To which Mr. Hackett answers—"*This is exactly what we have been urging from the beginning.* We had the affidavits of Sundra and the Christian teacher that the mother was living in sin with her brother-in-law, but this evidence was not accepted in the lower court and therefore could not be heard in the higher court. I have reasons for knowing that *Mr. Quinn did not mean to go into the question of the moral character of the mother.*"

Now the whole case hinged on the character of this woman. Mr. Quinn knows this as well as Mr. Dyer. Mr. Quinn decides that he shall not take evidence of the mother's immorality because in his opinion the case hinges on something else—viz: the meaning of the word "unlawful" which, he thinks, has nothing to do with immorality. On this miserable plea he carefully excludes from the case all evidence bearing on the mother's immorality. The High Court finds that the magistrate is utterly wrong in his law, and that "unlawful" means "immoral," but as the magistrate has deliberately suppressed all the evidence of immorality, it declared that "it is not even alleged that the mother has led or is leading an immoral life." The result is that a young woman who struggles to break from the meshes of pollution is thrust back into it in the name of British Justice; and because Mr. Dyer calls the men accomplices who have been guilty of this shameful wrong he is charged with vilifying the Courts of Justice. And missionaries are found in India to take up the cry of corrupt journalists, and think they are doing God service by destroying, or rather trying to destroy, His cause. It is a matter of very little concern to Mr. Dyer, what either High Court or corrupt newspapers, or missionaries who are deluded into agreeing with them, may think about a matter which will be as clear as daylight to hundreds of thousands of Christian people in England. It is impossible to believe that if Luchmin had been an English woman her case would not have excited a great sensation throughout India. It is impossible to believe that the result of her appeal to British justice would have been the same. It has often been said that race prejudice has strangled the very life out of missionary effort in India; and though this statement doubtless involves some injustice to many earnest and God-fearing heralds of the Cross, the unseasonable manifesto volunteered by some missionaries is only too likely to deepen the impressions which have lately been gaining ground in England.

The sad fact remains that an Indian girl struggling to escape from impurity has been thrust back into it in the name of British law, under the pretence that there was no evidence of the evil from which she strove to be free—the fact being that the evidence was abundant and convincing, but was manipulated by British Officials, who now object to be called accomplices.

Disciple.

Calcutta.

Correspondence.

CHRISTIAN VILLAGES.

To the Editor of the "Bombay Guardian."

Dear Sir,—I am glad to see that the Presbyterian Mission has commenced breaking up its Christian villages. This is the first step of an onward movement. When the disciples at Jerusalem comfortably settled down in "community life" after the day of Pentecost, Jehovah sent a tremendous persecution upon them, which sent the "Christian village" of that day flying all over Palestine "preaching the word" (Acts viii, 1, 4; xi, 19). Owing to this scattering of the Jerusalem Christian village, a mighty revival broke out in Samaria, which spread right away to the north at Cæsarea (Acts viii, 40). Lest the converts should settle down again, another grievous persecution was sent upon them by the hands of Saul, who travelled as far as Damascus and was there converted.

It is said in excuse of Christian villages in India, that converts here are not the same sort as converts in Palestine. They are "weak in the spiritual life," &c. &c. That may be, in some cases, but where it is so, it is because the Gospel is not preached in the same heart-searching way as it was in Palestine.

Let the Gospel as shadowed forth in Leviticus be fearlessly preached, involving, as it does, the putting away of sin—the cleansing by the blood of Christ—the entire consecration of the believer, body, soul, and spirit bought up by that blood, to God—and the fiery baptism of the Holy Ghost, and Native Pauls and Philips shall arise who will shake India from Calcutta to Bombay and from the Himalayas to Cape Comorin, men who will not be, convent-fashion, cooped up in Christian villages, but men who will be filled with that faith which *overcometh* the world, and who will be a living answer to the prayer of Jesus Christ, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

Yours in Christ's Service,

An Overcomer.

LEPROSY.

To the Editor of the "Bombay Guardian."

Dear Sir,—It is a fact not universally known, that leprosy is a disease caused directly by immoral living. It existed in England and in Western Europe to a considerable extent up till the fifteenth century, when it was supplanted by syphilis, which is apparently another form of the same disease. Syphilis was not known until that time. The term "moral leper" shows that, without definitely knowing it, men have understood the fact that leprosy is caused by immorality. In face of this fact it is worthy of note that no one is mentioned as being cured of leprosy in the Bible, except at the hands of Jesus Christ. In the case of Naaman the Syrian, he was ordered to wash in Jordan seven times, a type of the perfect cleansing of the blood of Christ. It is not at all unlikely that the perfect cure for the physical diseases of syphilis and leprosy will only be found in this perfect cleansing of the thoughts of the heart by the blood of Christ. I personally knew a

young man who was dying of the former disease, brought on by his immoral life. Three doctors had told him that he was dying, and then, like many others in a similar position, he began to think about his eternal welfare, and sent for some Salvationists, who told him that it was only by being definitely cleansed from his inward sin that he could hope to enter heaven. He believed on Christ for the purification of the thoughts of his heart, and to the utter surprise of the medical men, he was perfectly healed of his physical disease, and well in three weeks. The fact was that the unutterable foulness of his inward thoughts was the real root of his outward physical disease. This throws a marvellous new light on the demand for the circulation of pure, and the extirpation of impure literature, whether it is of so-called "classical" origin, or written by unclean "men of genius."

Of course these diseases are often inherited by children from their parents; but along with the physical disease, the foul imagination, and the unclean thoughts are also inherited.

Is it not well said that the Holy Ghost lays its axe at the *roots* of the trees of evil?

Yours faithfully,

CLEANSED.

CHRIST'S POWER TO CLEANSE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I see in the *Bombay Guardian* of the 13th inst., proofs of God hearing and answering prayer. Now I know from 30 years' experience that God does hear prayer when it comes from honest believing hearts.

You detest alcohol in every shape and form and so do I. It was my bane and curse for years, I was a slave to it, but by God's grace I was converted in 1859 and then I got clear of its influence, yet there was always a desire or craving which was hateful to me, for it spoilt my close fellowship with God.

In 1880 I was attending a sick gentleman in Dinapore who was ordered brandy by his medical attendant four times a day, which made him restless and peevish when not under its influence. It was there I took a positive hatred to it and believed there was no necessity for it either in sickness or health, and I am of the same opinion now. I am a firm believer in the power of the Blood of Jesus Christ to cleanse from all sin, as stated in John's epistle 1. 7. In a discussion after morning prayers on its mighty power, I gave great offence to some in the Allahabad Methodist Church in giving my experience in the class. In this meeting, presided over by the Rev. D. Osborne I stated my convictions and my earnest desire to be cleansed from my besetting sin. The respected leader confirmed the doctrine of John, and said that if I firmly believed it, and asked for that cleansing power I should surely obtain it. My case was committed to God in prayer. This happened on Dec. 4th 1880 about 8 o'clock in the evening. When I left the church to go home I had three miles to go. Long before I got there I felt the sanctifying power of the Holy Spirit. I commenced rejoicing and never ceased the whole night.

It was a second spiritual birth, such happiness no human being can describe as I felt that night. From that day to this I have never had any desire or craving for intoxicating liquor. It has all gone. There are many I think who would like to be clean of that miserable craving but never applied to the great Physician for help. Now let them do so. There is the remedy, and the only remedy, Christ Jesus.

W. G. P.

April 22, 1889.

We have received a letter from the Rev. G. P. Taylor, of Ahmedabad, which will appear next week, in answer to Mr. McAfee's strictures.

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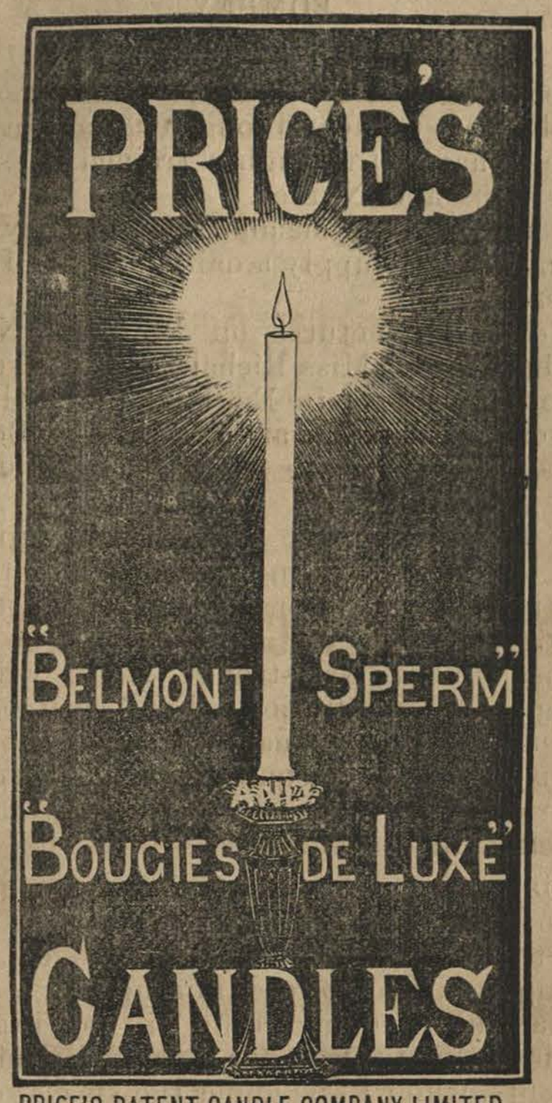

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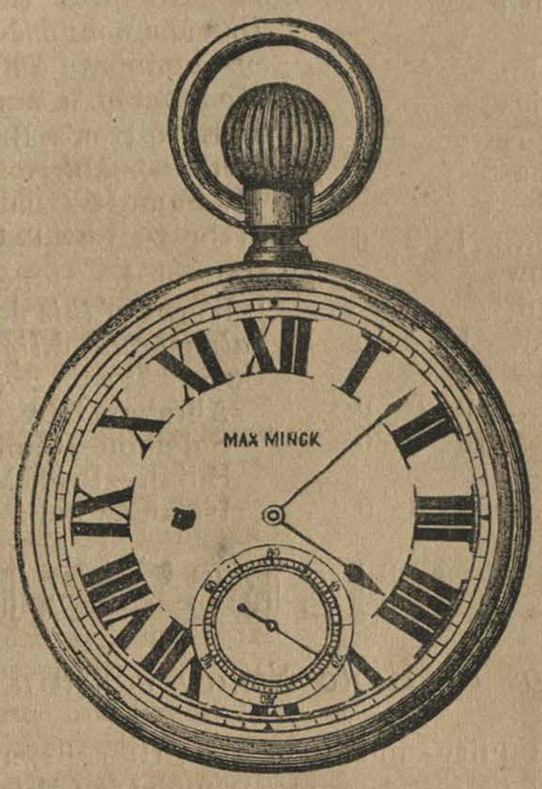

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